

# The Bhagavad Gita as it is.

## 1. Chapter 1

### (Observing the Armies on the Battlefield of Kuruksetra):

a. When a man sees only frustration in his expectations, he thinks, “Why am I here?”

b. Six kinds of aggressors:

- i. a poison giver.
- ii. One who sets fire to house.
- iii. One who attack with deadly weapon.
- iv. One who plunder riches.
- v. One who occupies another land.
- vi. One who kidnap another wife.

Such aggressors are at once to be killed, and no sin is inclined by killing such aggressors.

c. When irreligion is prominent in the family, o Krsna, the women of the family become polluted, and from the degradation of womanhood, O descendent of Vrsni, comes unwanted progeny.

- i. Women are generally not very intelligent and therefore not trustworthy. So the different family traditions of religious activities should always engage them, and thus their chastity and devotion will give birth to a good populations eligible for participating in the varnasrama system. Irresponsible men also provoke adultery in society.

d. An increase of unwanted population certainly causes hellish life both for the family and for those who destroy the family tradition. The ancestors of such corrupt families fall down, because the performances for offering them food and water are entirely stopped.

## 2. Chapter 2(Contents of the Gita Summarized):

a. Materials compassions, lamentation and tears are all signs of ignorance of the real self. Compassions for the eternal soul is self-realization.

b. Absolute truth is realized in three phase of understanding – Brahman, Paramatma, or the Bhagavan.

- i. The supreme personality who possesses all riches, strength, fame, beauty, knowledge and renunciation is Bhagavan.
  - ii. Aryan – a person who knew value of life and have a civilization based on spiritual realization.
- c. Who is the man in materials perplexities? It is who does not understand the problems of life.
  - i. The human life is most valuable asset for the living entity, who can utilize it for the solving the problem of life; therefore, one who does not utilize this opportunity properly is a miser. On the other hand, there is the brahmana, or he who is intelligent enough to utilize this body to solve all the problems of life.
- d. Krsna – While speaking learned words, you are mourning for what is not worthy of grief. Those who are wise lament neither for the living nor for the dead.
- e. Krsna - As the embodied soul continuously passes, in the body, from boyhood to youth to old age, the soul similarly passes into another body at death. A sober person is not bewildered by such a change.
- f. The nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, one must learn to tolerate them without being disturbed.
- g. That which pervades the entire body you should know to be indestructible. No one is able to destroy that imperishable soul.
  - i. Spiritual atoms ( $1/10000^{\text{th}}$  of the upper portion of hair).
  - ii. Spiritual spark is spread all over the body as the influence of the active principle of some medicine spreads throughout the body. This current of spirit soul is felt all over the body as consciousness, and that is the proof of the presence of the soul.
  - iii. Atomic soul float in five kinds of air (prana, apana, vyana, samana and udana), is situated in heart and spreads its influence all over the body of the embodied living entities. When the soul is purified from the contamination of the five kinds of materials air, its spiritual influence is exhibited.
- h. For the soul there is neither birth nor death at any time. He has not come into being, does not come into being, and will not come into

being. He is unborn, eternal, ever-existing and primeval. He is not slain when the body is slain.

- i. Two souls – anu-atma(jivaatma), vihbu-atma (super soul, paramatma)
  - ii. A man who is situated in complete knowledge knows how and where to apply a thing for its proper utility.
  - iii. Compare the soul and the super soul to two friendly birds sitting on the same tree. Jivaatma (captivated by fruit of material nature) is eating the fruit of tree, while supersoul (simply witnessing his friends is simply watching his friend.
  - iv. Forgetfulness of this relationship by the atomic soul is the cause of one's changing position from one tree to another.
  - v. The jiva soul is struggling very hard on the tree of the material body, but as soon as he agrees to accept the other bird as the supreme spiritual master, the subordinate bird immediately becomes free from all lamentations. But if in some way or other he turns his face to his friend the lords know his glories – at once the sufferings birds becomes free from all anxieties.
  - vi. The living entities are described as separated parts and parcels of the supreme.
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- i. This individual soul is unbreakable and insoluble, and can be neither burned nor dried. He is everlasting, present everywhere, unchangeable, immovable and eternally the same.
  - j. O son of Kunti, either you will be killed on the battlefield and attain the heavenly planets, or you will conquer and enjoy the earthly kingdom. Therefore, get up with determination and fight.
  - k. In this endeavor there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear.
    - i. Sankhya – philosophy which describes the real nature of the soul.
    - ii. Work done without expectation of sense gratification on Krsna consciousness, has a permanent effect, even though not finished.
  - l. Those who are resolute in purpose, and their aim is one. O beloved child of the Kurus, the intelligence of those who are irresolute is many-branched.
    - i. Faith- means unflinching trust in sublime.
    - ii. When one is situated in Krsna Consciousness, all activities are on the absolute plane, for they are no longer subject to dualities like good or bad. The highest perfection is renunciation.

- iii. In the minds of those who are attached to sense enjoyment and material opulence, and who are bewildered by such things, the resolute determination for devotional service to the supreme lord does not take place.
- m. You have a right to perform your prescribed duty, but you are not entitled to the fruits of action. Never consider yourself the cause of the results of your activities, and never be attached to not doing your duty.
  - i. Perform your duty equipoised, O Arjuna, abandoning all attachment to success or failure. Such equanimity is called yoga.
  - ii. Yoga means to concentrate the mind upon the supreme by controlling the ever-disturbing senses.
  - iii. When mind is fixed for understanding the self, it is said to be in samadhi. Samadhi is never possible for persons interested in material sense enjoyment and bewildered by such temporary thing. They are more or less condemned by the process of material energy.
- n. O Dhananjaya, keep all abominable activities far distant by devotional service, and in that consciousness surrender unto the lord. Those who want to enjoy the fruits of their work are misers.
- o. A man engaged in devotional services rids himself of both good and bad reactions even in this life. Therefore, strive for yoga, which is the art of all work.
- p. Arjuna said: O Krsna, what are the symptoms of one whose consciousness is thus merged in transcendence? How does he speak, and what is his language? How does he sit, and how does he walk?
  - i. Most important is how the man in Krsna consciousness speaks; for speech is the most important quality of any man. It is said that a fool is undiscovered as long as he does not speak, and certainly a well-dressed fool cannot be identified unless he speaks, but as soon as he speaks, he reveals himself at once. The immediate symptom of a Krsna conscious man is that he speaks only of Krsna and of matter relating to him.
- q. The supreme personality of Godhead said: O Partha, when a man gives up all varieties of desire for sense gratification, which arise from mental concoction, and when his mind, thus purified, finds satisfaction in the self alone, then he is said to be in pure transcendental consciousness.

- r. One who is not disturbed in mind even amidst the threefold miseries or elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind.
  - i. Muni - one who can agitate his mind in various ways for mental speculation without coming to a factual conclusion.
  - ii. Sthita-dhir muni -one who has surpassed the stage of mental speculations and has come to the conclusion that lord is everything.
  
- s. One who is able to withdraw his sense from sense objects, as the tortoise draw its limbs within the shell, is firmly fixed in perfect consciousness.
  - i. Self-realized soul -he is able to control the senses according to his plan.
  
- t. Restriction on senses but taste is remain on sense objects. Focusing on lord can aid one to detach from sense objects.
  - i. Senses are strong and forcibly carry away the mind even of a man of discrimination who is endeavoring to control them.
  - ii. Restrains and fixed on Krsna by fully controlling senses and fixing consciousness on him.
  - iii. Contemplating the object of sense develops attachment for them, and from such attachment lust develops, and from lust anger arises.
  - iv. From anger, complete delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost one falls down again into the material pool.
  - v. As a strong wind sweeps away a boat on the water, even one of the roaming senses on which the mind focuses can carry away a man's intelligence.
  - vi. Therefore, one whose senses are restrained from their objects is certainly of steady intelligence.
  
- u. What is night for all beings is the time of awakening for the self-controlled; and the time of awakening for all beings is night for the introspective sage.
  - i. The living entity cannot be desireless or senseless, but he does have to change the quality of the desires. A materially desireless person certainly knows that everything belongs to Krsna and therefore he does not falsely claim proprietorship over anything.
  - ii. Nirvana means ending the process of materialistic life.

### 3. Chapter 3 (Karma Yoga):

- a. Neither by merely abstaining from work can one achieve freedom from reaction, nor by renunciation alone can one attain perfection.
  - i. Without the purification of heart, sannyasa is simply a disturbance to the social order. On the other hand, if someone takes to the transcendental services of the lord, even without discharging his prescribed duties, whatever he may be able to advance in the cause is accepted by the lord.
- b. Sacrifice.
  - i. Work done as a sacrifice for Visnu has to be performed; otherwise work causes bondage in this material world. Therefore, perform your prescribed duties for his satisfaction, and in that way you will always remain free from bondage.
- c. A self-realized man has no purpose to fulfill in the discharge of his prescribed duties, nor has he any reason not to perform such work. Nor has he any need to depend on any other living being.
  - i. Therefore, without being attached to the fruit of activities, one should act as a matter of duty, for by working without attachment one attains the supreme.
  - ii. A Krsna conscious person has no attachment for the result but acts on behalf of Krsna alone. He engages in all kinds of activities, but is completely nonattached.
  - iii. Although one who is situated in Krsna consciousness may not have any interest in the world, he still works to teach the public how to live and how to act.
- d. Whatever action a great man performs, common men follow. And whatever standard he sets by exemplary acts, all the world pursues.
  - i. An ignorant person performs their duties with attachment to results, the learned may similarly act, but without attachment, for the sake of leading people on the right path.
  - ii. Therefore, a realized soul in Krsna consciousness should not disturb others in their activities or understanding, but he should act by showing how the results of all work can be dedicated to the services of Krsna. The learned Krsna conscious person may act in such a way that the ignorant person working for sense gratification may learn how to act and how to behave.
- e. Everyone is forced to act helplessly according to the qualities he has acquired from the modes of material nature; therefore no one

can refrain from doing something, not even for a moment (environment thrives over individuals).

- i. False ego – himself is doer, but carried out by three modes of material nature (paramatma)
  - ii. Knowledgeable does not engage in sense gratification, knows the difference between work in devotion and work for fruitive results.
  - iii. Surrendering all your works unto Me, with full knowledge of Me, without desires for profit, with no claims to proprietorship, and free from lethargy, fight.
- f. It is far better to discharge one's prescribed duties, even though faultily, than another's duties perfectly. Destructions in the course of performing one's own duty is better than engaging in another's duties, for to follow another's path is dangerous.
  - i. But whether material or spiritual, one should stick to his prescribed duties even up to death, rather than imitate another's prescribed duties.
  - ii. One transcend the modes of material nature and is fully situated in Krsna consciousness of a bona fide spiritual master. In that complete stage of Krsna consciousness, the Ksatriya may act as a brahmana, or a brahmana may act as a ksatriya.
- g. How sinful acts happened?
  - i. It is lust only, which is born of contact with the material mode of passion and later transformed into wrath, and which is the all-devouring sinful enemy of this world.
  - ii. Lust → Wrath (mode of ignorance) → Illusion → continues material existence.
  - iii. Different degree of lust (never satisfied and which burns like fire)"
    - Lust cannot be satisfied by any amount of sense enjoyment, just as fire is never extinguished by a constant supply of fuel. The center of all activities is sex, and thus this material world is called maithunya-agara, or the shackles.
    - The sense, the mind and the intelligence are the sitting places of this lust. Through them lust covers the real knowledge of the living entity and bewilders him.
    - In the very beginning curb this great symbol of sin [lust] by regulating the senses, and slay this destroyer of knowledge and self-realization.

- Covered by smoke: fire of living spark little perceived.
  - Dust on the mirror: cleansing process of the mirror of the mind by so many spiritual methods.
  - Embryo covered by womb: illustrating helpless position.
- h. The working senses are superior to dull matter; mind is higher than the senses; intelligence is still higher than the mind; and the soul (both) is even higher than the intelligence.
- i. Thus, knowing oneself to be transcendental to the material senses, mind and intelligence, one should steady the mind by deliberate spiritual intelligence and thus –by spiritual strength –conquer this insatiable enemy known as lust.

#### 4. Chapter 4 (Transcendental Knowledge):

- a. Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself.
- b. Being freed from attachment, fear and anger, being fully absorbed in Me and taking refuge in Me, many, many persons in the past became purified by knowledge of Me—and thus they all attained transcendental love for me.
- i. One has to get rid of all three stages of attachment to the material world: negligence of spiritual life, fear of a spiritual personal identity, and the conception of void that arises from frustration in life.
- c. As all surrender unto me, I reward them accordingly. Everyone follows My path in all respects, O son of Prtha.
- d. Men in this world desire success in fruitive activities, and therefore they worship the demigod. Quickly, of course, men get results from fruitive work in this world.
- e. According to the three modes of material nature and the work associated with them, the four divisions of human society are created by Me. And although I am the creator of this system, you should know that I am yet the nondoer, being unchangeable.



- i. Brahmanas -mode of goodness.
  - ii. Ksatriyas -situated in the mode of passion. (administrative class)
  - iii. Vaisyas -mixed mode of passion and ignorance. (mercantile class)
  - iv. Sudras – situated in mode of ignorance. (laborer class)
- f. One who sees inaction in action, and action in inaction, is intelligent among men, and he is the transcendental position, although engaged in all sorts of activities.
- g. One is understood to be in full knowledge whose every endeavor is devoid of desire for sense gratification. He is said by sages to be a worker for whom the reactions of work have been burned up by the fire of perfect knowledge.
- h. Abandoning all attachment to the results of his activities, ever satisfied and independent, he performs no fruitive action, although engaged in all kinds of undertakings.
- i. Such a man of understanding acts with mind and intelligence perfectly controlled, gives up all sense of proprietorship over his possessions, and acts only for the bare necessities of life. Thus working, he is not affected by sinful reactions.
- j. He who is satisfied with gain which comes of its own accord, who is free from duality and does not envy, who is steady in both success and failure, is never entangled, although performing actions.
- k. The work of man who is unattached to the modes of material nature and who is fully situated in transcendental knowledge merges entirely into transcendence.
- l. Sacrifice can be placed within two primary divisions: namely, sacrifice of worldly possessions and sacrifice in pursuit of transcendental knowledge.
- m. Some (the unadulterated brahmacaris) sacrifice the hearing process and the senses in the fire of mental control, and others (the regulated householders) sacrifice the objects of the senses in the fire of the senses.

- i. The member of the four divisions of human life, namely the bramachari, the grhastha, the vanaprastha and the sanniyasi are all meant to become perfect yogis or transcendentalists.
  - ii. Others, who are interested in achieving self-realization through control of the mind and senses, offer the functions of all the senses, and of the life breadth, as oblations into the fire of the controlled mind.
  - iii. Having accepted strict vows, some became enlightened by sacrificing their possessions, and others by performing severe austerities, by practicing the yoga of eightfold mysticism, or by studying the vedas to advance in transcendental knowledge.
  - iv. Different types of sacrifice (namely sacrifice of one's possessions, study of the vedas system), it is found that the common aim of all is to control the senses. Sense gratification is the root cause of material existence; therefore, unless and until one is situated on a platform apart from sense gratification, there is no chance of being elevated to the eternal platform of full knowledge, full bliss and full life.
  - v. Without sacrifice one can never live happily on this planet or in this life.
  - vi. The sacrifice performed in knowledge is better than the mere sacrifice of material possessions. After all, O son of Prtha, all sacrifice of work culminate in transcendental knowledge.
- n. Even if you are considered to be the most sinful of all sinners, when you are situated in the boat of transcendental knowledge you will be able to cross over the ocean of miseries.
- o. As a blazing fire turns firewood to ashes, O Arjuna, so does the fire of knowledge burn to ashes all reactions to material activities.
- i. When one is in complete knowledge, all reactions, both a priori and a posteriori, are consumed. One overcomes both the pious and impious reactions of work.
- p. One who acts in devotional service, renouncing the fruits of his actions, and whose doubts have been destroyed by transcendental knowledge, is situated factually in the self. Thus he is not bound by the reactions of work, O conqueror of riches.

- q. Therefore, the doubts which have arisen in your heart out of ignorance should be slashed by the weapon of knowledge. Armed with yoga, O Bharata, stand and fight.

## 5. Chapter 5 (Karma-yoga – Action in Krsna Consciousness)

- a. The personality of godhead replied: The renunciation of work and work in devotion are both good for liberation. But, of the two, work in devotional service is better than renunciation of work.
- b. One who neither hates nor desires the fruit of his activities is known to be always renounced. Such a person, free from all dualities, easily overcomes material bondage and is completely liberated, O might-armed Arjuna.
- c. Only the ignorant speak of devotional services [Karma yoga] as being different from the analytical study of the material world [Sankhya]. Those who are actually learned say that he who applies himself well to one of these paths achieves the results of both.
- d. One who works in devotion, who is a pure soul, and who controls his mind and senses is dear to everyone, and everyone is dear to him. Though always working, such a man is never entangled.
- e. A Person in the divine consciousness, although engaged in seeing, hearing, touching, smelling, eating, moving about, sleeping and breathing, always knows within himself that he actually does nothing at all. Because while speaking, evacuating, receiving, or opening or closing his eyes, he always knows that only the material senses are engaged with their objects and that he is aloof from them.
- f. One who performs his duty without attachment, surrendering the results unto the supreme lord, is unaffected by sinful action, as the lotus leaf is untouched by water.
- g. When the embodied living being controls his nature and mentally renounces all actions, he resides happily in the city of nine gates [the material body], neither working nor causing work to be done.

- i. The body consists of nine gates [two eyes, two nostrils, two ears, one mouth, the anus, and the genitals]. The living entity in his conditioned stage identifies himself with the body, but when he identifies himself with the lord within himself, he becomes just as free as the lord, even while in the body. Therefore, a Krsna Conscious person is free from both the outer and inner activities of the material body.
- h. The embodied spirit, master of city of his body, does not create activities, nor does he induce people to act, nor does he create the fruits of action. All this is enacted by the modes of material nature.
  - i. As soon as the living entity becomes aloof from the activities of the body, he becomes free from the reactions as well. As long as he is in the city of the body, he appears to be the master of it, but actually he is neither its proprietor nor controller of its actions and reactions. He is simply in the midst of the material ocean, struggling for existence. The waves of the ocean are tossing him, and he has no control over them. His best solution is to get out of the water by transcendental Krsna consciousness. That alone will save him from all turmoil.
- i. Nor does the supreme lord assume anyone's sinful or pious activities. Embodied beings, however, are bewildered because of the ignorance which covers their real knowledge. When, however, one is enlightened with the knowledge by which nescience is destroyed, then the knowledge reveals everything, as the sun lights up everything in the daytime.
  - i. The humble sages, by virtue of true knowledge, see with equal vision a learned and gentle brahmana, a cow, an elephant, a dog and a dog-eater [outcaste].
  - ii. Those whose mind are established in sameness and equanimity have already conquered the conditioned the conditioned of birth and death. They are flawless like Brahman, and thus they are already situated in Brahman.
  - iii. A person who neither rejoices upon achieving something pleasant nor laments upon obtaining something unpleasant, who is self-intelligent, who is unbewildered, and who knows the science of God, is already situated in transcendence.
  - iv. Such a liberated person is not attracted to material sense pleasure but is always in trance, enjoying the pleasure within. In this way the self-

realized person enjoys unlimited happiness, for he concentrates on the supreme.

- j. Before giving up this present body, if one is able to tolerate the urges of the material sense and check the force of desire and anger, he is well situated and is happy in this world.

## 6. Chapter 6 (Dhyana-yoga)

- a. A person is said to be elevated in yoga when, having renounced all material desires, he neither acts for sense gratification nor engages in fruitive activities.
- b. One must deliver himself with the help of his mind, and not degrade himself. The mind is the friend of the conditioned soul, and his enemy as well.
  - i. For man, mind is the cause of bondage and mind is the cause of liberation. Mind absorbed in sense object is the cause of bondage, and mind detached from the sense objects is the cause of liberation. Thus, the mind which is always engaged in Krsna consciousness is the cause of supreme liberation.
- c. For him who has conquered the mind, the mind is the best of friends, but for one who has failed to do so, his mind will remain the greatest enemy.
  - i. Unconquered mind → lust, anger, avarice, illusion etc.
  - ii. Conquered mind → follow paramatma within heart and the following his dictation. The supersoul already achieved, for he has attained tranquility. To such man happiness and distress, heat and cold, honor and dishonor are all the same.
  - iii. A person is considered still further advanced when he regards honest well-wishers, affectionate benefactors, the neutral, mediators, the envious, friends, and enemies, the pious and the sinners all with an equal mind.
- d. There is no possibility of one's becoming a yogi, O Arjuna, if one eats too much or eats too little, sleeps too much or does not sleep enough.

- e. As a lamp in a windless place does not waver, so the transcendentalist, whose mind is controlled, remains always steady in his meditation on the transcendent self.
- f. From wherever the mind wanders due to its flickering and unsteady nature, one must certainly withdraw it and bring it back under the control of the self.
- g. A true yogi observes Me in all beings and also sees every being in Me. Indeed, the self-realized person sees Me, the same Supreme Lord, everywhere.
  - i. For one who sees Me everywhere and sees everything in Me, I am never lost, nor is he ever lost to Me.
  - ii. Such a yogi, who engages in the worshipful service of the Supersoul, knowing that I and the Supersoul are one, remains always in Me in all circumstances.
- h. For the mind is restless, turbulent, obstinate and very strong, O Kṛṣṇa, and to subdue it, I think, is more difficult than controlling the wind.
  - i. It is possible by suitable practice and by detachment.
- i. O Kṛṣṇa, what is the destination of the successful transcendentalist, who in the beginning takes to the process of self-realization with faith but who later desists due to wordly-mindedness and thus does not attain perfection in mysticism?
  - i. A transcendentalist engaged in auspicious activities does not meet with destruction either in this world or in the spiritual world; one who does good, is never overcome by evil.
  - ii. The unsuccessful yogi, after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people, or into a family of rich aristocracy.
  - iii. Or [if unsuccessful after long practice of yoga] he takes his birth in a family of transcendentalists who are surely great in wisdom. Certainly, such a birth is rare in this world.
  - iv. On taking such a birth, he revives the divine consciousness of his previous life, and he again tries to make further progress in order to achieve complete success, O son of Kuru.

## 7. Chapter 7 (Knowledge of the Absolute)

- a. Earth, water, fire, air, ether, mind, intelligence and false ego-all together these eight constitute My separated material energies.
  - i. Maha-Visnu: creates total material energy mahat-tattva
  - ii. Garbhodakasayi Visnu: enters into all the universe to create diversities in each of them.
  - iii. Ksirodaksayi Visnu: is diffused as the all-prevading Supersoul in all the universes and is known as paramatma.
- b. All created beings have their source in these two natures. Of all that is material and all that is spiritual in this world, know for certain that I am both the origin and the dissolution.
- c. Know that all states of being-be they of goodness, passion or ignorance-are manifested by my energy. I am, in one sense, everything, but I am independent. I am not under the modes of material nature, for they, on the contrary, are within me.
- d. Those miscreants who are grossly foolish, who are lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons do not surrender unto me.
  - i. Mudhas -are those grossly foolish, like hardworking beasts of burden. They want to enjoy the fruits of their labor by themselves, and so do not want to part with them for the supreme.
  - ii. Naradhama- socially and politically developed but who have no religious principles.
  - iii. Mayayapahrta-jnanah- whose erudite knowledge has been nullified by the influence of illusory material energy.
  - iv. Asuram bhavam asritah: demonic principles, openly atheistic.
- e. Four kinds of men begin to render devotional service unto me-the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute.
- f. Of these, the one who is in full knowledge and who is always engaged in pure devotional services is the best. For I am very dear to him, and he is dear to Me.

- g. Those in full consciousness of Me, who know me, the supreme Lord, to be the governing principle of the material manifestation, of the demigods, and of all methods of sacrifice, can understand and know Me, the supreme personality of godhead, even at the time of death.

## 8. Chapter 8 (Attaining the supreme):

- a. The indestructible, transcendental living entity is called Brahman, and his eternal nature is called adhyatma, the self. Action pertaining to the development of the material bodies of the living entities is called karma, or fruitive activities.
- b. And whomever, at the end of life, quits his body remembering Me alone at once attains My nature. Of this there is no doubt.
- c. Whatever state of being one remembers when he quits his body, O son of Kunti, that state he will attain without fail.
- d. He who meditates on Me as the supreme personality of Godhead, his mind constantly engaged in remembering Me, undeviated from the path, he, O Parth, is sure to reach Me.
  - i. One example often given is that of the caterpillar that thinks of becoming a butterfly and so is transformed into a butterfly in the same life. Similarly, if we constantly think of Krsna, it is certain that at the end of our lives we shall have the same bodily constitution of Krsna.
- e. The yogi situation is that of detachment from all sensual engagements. Closing all the doors of the senses and fixing the mind on the heart and the life air at the top of the head, one establishes himself in yoga.
- f. By human calculation, a thousand ages taken together form the duration of Brahma's one day. And such also is the duration of his night.
  - i. A kalpa is a day of Brahma, and one day of Brahma consists of a thousand cycles of four yugas, or ages: Satya, Treta, Dvapara and kali.



1. Satya: Virtue, wisdom, and religion. No ignorance and vice. Last around 1,728,000 years.
  2. Treta yuga: vice introduced. Last arounds 1,296,000 years.
  3. Dvapara yuga even greater decline in virtue and religion. Last upto 864,000 years
  4. Kali yuga: abundance of ignorance, irreligion, and vice, truth being practically nonexistence, and this yuga lasts 432,000 years.
- ii. These four yugas, rotating a thousand times, comprise one day of Brahma, and same number comprises one night.
  - iii. Brahma lives one hundred of such years and then dies.
  - iv. These 100 years of earth calculation is 311 trillion and 40 billion earth years.
  - v. In the casual ocean there are innumerable Brahmas rising and disappearing like bubbles in the Atlantic. Brahma and his creation are all part of the material universe and therefore they are in constant flux. And not even Brahma is free from the process of birth, old age, disease and death.
- g. At the beginning of Brahama's day, all living entities become manifest from the unmanifest state, and therefore, when the night falls, they are merged into the unmanifest again.
    - i. Again and again , when Brahma's day arrives, all living entities come into being, and with the arrival of Brahma's night they are helplessly annihilated.
  - h. A person who accepts the path of devotional services is not bereft of the results derived from studying the Vedas, performing sacrifices, undergoing austerities, giving charity or pursuing philosophical and fruitive activities. Simply by performing devotional services, he attains all these, and at the end he reaches the supreme eternal abode.

## 9. Chapter 9 (The Most Confidential Knowledge)

- a. Those who are not faithful in this devotional services cannot attain Me, O conqueror of enemies. Therefore, they return to the path of birth and death in this material world.
- b. And yet everything that is created does not rest in Me. Behold My mystic opulence! Although I am the maintainer of all living entities and although I am everywhere, I am not a part of this cosmic manifestation, for Myself is the very source of creation.
  - i. Understand that as the mighty wind, blowing everywhere, rests always in the sky, all created being rest in Me.
  - ii. O son of Kunti, at the end of the millennium all material manifestations enter into My nature, and at the beginning of another millennium, by My potency, I create them again.
  - iii. The whole cosmic order is under Me. Under My will it is automatically manifested again and again, and under My will it is annihilated at the end.
  - iv. O Dhananjaya, all this work cannot bind Me. I am ever detached from all these material activities, seated as though neutral.
  - v. This material nature, which is one of My energies, is working under My direction, O son of Kunti, producing all moving and nonmoving beings. Under its rule this manifestation is created and annihilated again and again.
- c. Those who are thus bewildered are attracted by demoniac and atheistic views. In that deuced condition, their hopes for liberation, their fruitive activities, and their culture of knowledge are all defeated.
- d. For those who always worship Me with exclusive devotion, meditating on My transcendental form-to them I carry what they lack, and I preserve what they have.
- e. Those who worship the demigods will take birth among the demigods; those who worship the ancestors go to the ancestors;

those who worship ghosts and spirits will take birth among such beings; and those who worship Me will live with Me.

- f. If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it.
  - i. Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform-do that, O son of kunti, as an offerings to Me.
  - ii. In this way you will be freed from bondage to work and its auspicious and inauspicious results. With your mind fixed on Me in this principle of renunciation, you will be liberated and come to Me.
  - iii. I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him.
  - iv. Even if one commits the most abominable action, if he is engaged in devotional service he is to be considered saintly because he is properly situated in his determination.
  - v. Those who take shelter in Me, though they be of lower birth- women, vaisyas[merchant] and sudras[workers]- can attain the supreme destination.

## 10. Chapter 10 (The Opulence of the Absolute)

- a. Bhagavan-who is in six opulences, who has full strength, full fame, wealth, knowledge, beauty and renunciation.
- b. One who acts as a matter of duty because he has been ordered to do so by the supreme lord, and who does not seek shelter in the fruits of his activities, is a true renouncer. Anyone acting under the direction of the supreme lord is actually a sannyasi and a yogi, and not the man who has simply taken the dress of the sannyasi, or a pseudo yogi
- c. Intelligence, Knowledge, Freedom from doubt and delusion, forgiveness, truthfulness, control of the senses, control of the mind,

happiness and distress, birth, death, fear, fearlessness, nonviolence, equanimity, satisfaction, austerity, charity, fame and infamy-all these various qualities of living beings are created by Me alone.

- d. The seven great sages and before them four other great sages and the Manus[progenitors of mankind] come from Me, born from My mind, and all the living beings populating the various planets descend from them.
- e. When a person knows the goal of life but is addicted to the fruits of activities, he is acting in Karma-Yoga. When he knows that the goal is Krsna but he takes pleasure in mental speculations to understand Krsna, he is acting in jnana-yoga. And when he knows the goal and seeks Krsna completely in Krsna consciousness and devotional service, he is acting in bhakti-yoga, or buddhi-yoga, which is complete yoga.
- f. To show them special mercy, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.
- g. Krsna- I am the supresoul, O Arjuna, seated in the hearts of all living entities. I am the beginning, the middle and the end of all beings.

## 11. Chapter 11 (The Universal Form)

- a. O Arjuna, whatever you wish to see, behold at once in this body of Mine! This universal form can show you whatever you now desire to see and whatever you may want to see in the future. Everything-moving and nonmoving- is here completely, in one place.
- b. Arjuna saw in the universal form unlimited mouths, unlimited eyes, unlimited wonderful visions. The form was decorated with many celestial ornaments and bore many divine unpraised weapons. He wore celestial garlands and garments, and many divine scents were smeared over His body. All was wondrous, brilliant, unlimited, all-expanding.

- c. If hundreds of thousands of suns were to rise at once into the sky, their radiance might resemble the effulgence of the Supreme Person in that universal form.
- d. At that time Arjuna could see in the universal form of the lord the unlimited expansions of the universe situated in one place although divided into many, many thousands.
  - i. O Lord of the universe, O universal form, I see I your body many, many arms, bellies, mouths and eyes, expanded everywhere, without limit. I see in you no end, no middle and no beginning.
  - ii. You are without origin, middle or end. Your glory is unlimited. You have numberless arms, and the sun and moon are your eyes. I see you with blazing fire coming forth from your mouth, burning this entire universe by Your own radiance.
  - iii. All the hosts of demigods are surrendering before you and entering into you. Some of them, very much afraid, are offering prayers with folded hands. Hosts of great sages and perfected beings, crying “All peace” are praying to you by singing the Vedic hymns.
- e. The Supreme Personality of Godhead said: Time I am, the great destroyer of the worlds, and I have come here to destroy all people. With the exception of you [the Pandavas], all the soldiers here on both sides will be slain.
- f. Therefore, get up. Prepare to fight and win glory. Conquer your enemies and enjoy a flourishing kingdom. They are already put to death by My arrangement, and you, O Savyasaci, can be but an instrument in the fight.
- g. My dear Arjuna, he who engages in My pure devotional service, free from the contaminations of fruitive activities and mental speculation, he who works for Me, who makes Me the supreme goal of his life, and who is friendly to every living being—he certainly comes to Me.
  - i. For example, one may be engaged in business, but to transform that activity into Kṛṣṇa consciousness, one has to do business for Kṛṣṇa. If Kṛṣṇa is the proprietor of the business, then Kṛṣṇa should enjoy the profit of the business.

## 12. Chapter 12 (Devotional Service)

- a. Arjuna replied: Which are considered to be more perfect, those who are always properly engaged in Your devotional service or those who worship the impersonal Brahman, the unmanifested?
- b. The Supreme Personality of Godhead said: Those who fix their minds on My personal form and are always engaged in worshipping Me with great and transcendental faith are considered by Me to be most perfect.
- c. But those who fully worship the unmanifested, that which lies beyond the perception of the senses, the all-pervading, inconceivable, unchanging, fixed and immovable-the impersonal conception of the Absolute Truth-by controlling the various senses and being equally disposed to everyone, such persons, engaged in the welfare of all, at last achieve Me.
- d. Just fix your mind upon Me, the Supreme Personality of Godhead, and engage all your intelligence in Me. Thus you will live in Me always, without a doubt.
  - i. If you cannot fix your mind upon Me without deviation, then follow the regulative principles of bhakti-yoga. In this way develop a desire to attain Me.
  - ii. If you cannot practice the regulations of bhakti-yoga, then just try to work for Me, because by working for Me you will come to the perfect stage.
  - iii. If, however, you are unable to work in this consciousness of Me, then try to act giving up all results of your work and try to be self-situated.
  - iv. If you cannot take to this practice, then engage yourself in the cultivation of knowledge. Better than knowledge, however, is meditation, and better than meditation is

renunciation of the fruits of action, for by such renunciation one can attain peace of mind.

- v. One who is not envious but is a kind friend to all living entities, who does not think himself a proprietor and is free from false ego, who is equal in both happiness and distress, who is tolerant, always satisfied, self-controlled, and engaged in devotional service with determination, his mind and intelligence fixed on Me-such a devotee of Mine is very dear to Me.
- vi. He by whom no one is put into difficulty and who is not disturbed by anyone, who is equipoised in happiness and distress, fear and anxiety, is very dear to Me.
- vii. My devotee who is not dependent on the ordinary course of activities, who is pure, expert, without cares, free from all pains, and not striving for some results, is very dear to Me.
- viii. One who neither rejoices nor grieves, who neither laments nor desires, and who renounces both auspicious and inauspicious things-such a devotee is very dear to Me.
- ix. One who is equal to friends and enemies, who is equipoised in honor and dishonor, heat and cold, happiness and distress, fame and infamy, who is always free from contaminating association, always silent and satisfied with anything, who doesn't care for any residence, who is fixed in knowledge and who is engaged in devotional service-such a person is very dear to Me.
- x. Those who follow this imperishable path of devotional services and who completely engage themselves with faith, making Me the supreme goal, are very, very dear to Me.

### 13. Chapter 13 (Nature, the Enjoyer, and Consciousness)

- a. This body is field, and who knows this body is called the knower of the field.

- b. I am also the knower in all bodies, and to understand this body and its knower is called knowledge.
  
- c. Manifestation of Supreme lord's energy:
  - i. Anna-maya -> dependence upon food for existence.
  - ii. Prana-maya -> after realizing the Supreme absolute truth in food, one can realize the absolute truth in the living symptoms or life forms.
  - iii. Jnana-maya -> realization extends beyond the living symptoms to the point of thinking, feeling, and willing.
  - iv. Brahmana realization (Vijnana-maya) -> in which living entity's mind and life symptoms are distinguished from the living entity himself.
  - v. Ananda-maya -> realization of the all-blissful nature.
  
  - vi. First three involves the fields of activities of the living entities.
  - vii. Transcendental to all the fields of activities is the Supreme Lord, who is called Ananda-maya. That means that if the living entity decides to enjoy in dovetailing himself with the Ananda-maya, then he becomes perfect.
  
- d. The five great elements, false ego, intelligence, the unmanifested, the ten senses and the mind, the five sense objects, desire, hatred, happiness, distress, the aggregate, the life symptoms, and convictions- all these are considered, in summary, to be the field of activities and its interactions.
  - i. Ten senses:
    - 1. for knowledge acquiring -> eyes, ears, nose, tongue and skin.
    - 2. Working senses -> voice, legs, hand, anus, genitals.
    - 3. Above these, mind which is within and can be called sense within.
  
  - ii. Five Objects of Senses: smell, taste, touch, sound and form.
  
- e. Humility, pridelessness, nonviolence, tolerance, simplicity, approaching a bona fide spiritual master, cleanliness, steadiness,



self-control, renunciation of the objects of sense gratification, absence of false ego, the perception of evil of birth, death, old age and disease, detachment, freedom from entanglement with children, wife, home, and the rest; even-mindedness amid pleasant and unpleasant events, constant and unalloyed devotion to Me; aspiring to live in a solitary place; detachment from the general mass of people; accepting the importance of self-realization; and philosophical search for the Absolute Truth-all these I declare to be knowledge, and besides this whatever there may be is ignorance.

- f. The supreme truth exists outside and inside of all living beings, the moving and nonmoving. Because He is Subtle, He is beyond the power of the material senses to see or to know. Although far, far away, He is also near to all.
  - i. Appears to be divided among living being, but situated as one. He is maintainer, devours, and develops all.
- g. Nature is said to be the cause of all material causes and effects, whereas the living entity is the cause of the various sufferings and enjoyments in this world.
  - i. Follows the ways of life enjoying the three modes of material nature. Thus he meets with good and evil among various species.
- h. Yet in this body there is another, a transcendental enjoyer, who is the Lord, the supreme proprietor, who exists as the overseer and permitter, and who is known as the super soul
  - i. Individuals -> bhukta or the sustained.
  - ii. Lord -> bhokta, or the maintainer.  
Sanctioned the individual soul desiring material enjoyment.
  - iii. But, individual souls has tendency to reject the sanction of Supreme Lord and act independently in attempt to dominate nature, and because he has the tendency is called the marginal energy of the Supreme Lord.
- i. Whatever you see in existence, both the moving and nonmoving, is only a combination of the field of activities and the knower of the field.
- j. Those who sees supreme soul accompanying individual souls, neither destructible.

- i. Supreme soul present everywhere, does not degrade by his mind.
  - ii. All activities are done by body (created in material nature), sees that self does nothing.
  - iii. Ceases to see different identities due to different material bodies and ho beings are expanded everywhere, he attains to the Brahman Conception.
  - iv. Soul neither does anything nor is entangled.
  - v. Achieve perfection, reach transcendental destination.
- k. The sun alone illuminates all the universe, so does the living entity, one within the body, illuminate the entire body by consciousness.
  - i. Soul particles of spirit soul is illuminating the whole body by consciousness. Thus consciousness is the proof of the presence of the soul.

#### 14. Chapter 14 (The Three Modes of Material Nature)

- a. Material nature consists of three modes-goodness, passion, and ignorance. When the eternal living entity comes in contact with nature, O mighty-armed Arjuna, he becomes conditioned by these modes.
- b. Goodness- being purer than the others, is illuminating, and it frees one from all sinful reactions. Those situated in that mode become conditioned by a sense of happiness and knowledge.
- c. The mode of passion is born of unlimited desires and longings and because of this the embodied living entity is bound to material fruitive actions.
- d. Mode of darkness, born of ignorance, is the delusion of all embodied living entities. The results of this mode are madness, indolence and sleep, which bind the conditioned soul.
- e. Sometimes the mode of goodness becomes prominent, defeating the modes of passion and ignorance. Sometimes the mode of passions defeats goodness and ignorance, and at other times ignorance defeats goodness and passions. In this way there is always competition for supremacy.

- f. The manifestation of the mode of goodness can be experienced when all the gates of the body are illuminated by knowledge. After death attain higher planets of the great sages. From mode of goodness real knowledge is develop.
  - i. Nine gates of body: two eyes, two ears, two nostrils, the mouth, the genitals and the anus. When every gate is illuminated by symptoms of goodness, it is understood that one has developed the mode of goodness.
- g. When there is an increase in the mode of passion the symptoms of great attachment, fruitive activity, intense endeavor, and uncontrollable desire and hankering develop. After death, take birth among those engaged in fruitive activities. From mode of passion greed is develop.
- h. When there is as increase in the mode of darkness, darkness, inertia, madness and illusion are manifested. After death takes birth in the animal kingdom. From mode of ignorance foolishness, madness and illusion is develop.
- i. When one properly sees that in all activities no other performer is at work than these modes of nature and he knows the Supreme Lord, who is transcendental to all these modes, he attains My Spiritual nature.
- j. When the embodied being is able to transcend these three modes associated with the material body, he can become free from birth, death, old age and their distresses and can enjoy nectar even in this life.
- k. He who does not hate illumination, attachment and delusion when they are present or long for them when they disappear;
  - i. who is unwavering and undisturbed through all these reactions of the material qualities, remaining neutral and transcendental, knowing that the modes alone are active.
  - ii. Who is situated in the self and regards alike happiness and distress;

- iii. Who look in the lump of earth, a stone and a piece of gold with an equal eye;
  - iv. Who is equal towards the desirable and the undesirable;
  - v. Who is steady, situated equally well in praise and blame, honor and dishonor; who treats alike both friends and enemy;
  - vi. Who has renounced all material activities such a person is said to have transcended the mode of nature.
1. One who engages in full devotional services, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman.
    - i. Brahman is the beginning of transcendental realization. Paramatma is the middle, the second stage in transcendental realization, and the Supreme Personality of Godhead is the ultimate realization of the Absolute Truth.

## 15. Chapter 15 (The Yoga of the Supreme Person)

- a. Those who are free from false prestige, illusion and false association, who understand the eternal, who are done with material lust, who are freed from the dualities of happiness and distress, and who, unbewildered, know how to surrender unto the Supreme Person attain to that eternal kingdom.
- b. The living entities in this conditioned world are My eternal fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind.
- c. The endeavoring transcendentalists who are situated in self-realization can see all this clearly. But those whose minds are not developed and who are not situated in self-realization cannot see what is taking place, though they may try to.
- d. There are two classes of beings, the fallible and the infallible. In the material world every living entity is fallible, and in the spiritual world every living entity is called infallible.

- e. Besides these two, there is the greatest living personality, the Supreme Soul, the imperishable Lord Himself, who has entered the three worlds and is maintaining them.

## 16. Chapter 16 (The Divine and Demoniac Natures)

- a. The Supreme Personality of Godhead said: Fearlessness, purification of one's existence, cultivation of spiritual knowledge, charity, self-control, performance of sacrifice; study of the Vedas, austerity, simplicity, nonviolence, truthfulness, freedom from anger, renunciation, tranquility, aversion to faultfinding, compassion for all living entities, freedom from covetousness, gentleness, modesty, steady determination, vigor, forgiveness, fortitude, cleanliness, and freedom from envy and from the passion for honor-these transcendental qualities, belong to godly men endowed with divine nature. This conducive to liberation.
- b. Pride, arrogance, conceit, anger, harshness and ignorance-these qualities belong to those of demoniac nature. This make for bondage.
- c. Self-complacent and always impudent, deluded by wealth and false prestige, they sometimes proudly perform sacrifices in name only, without following any rules or regulations.
- d. Bewildered by false ego, strength, pride, lust and anger, the demons become envious of the Supreme Personality of Godhead, who is situated in their own bodies and in the bodies of others, and blaspheme against the real religion.
- e. Attaining repeated birth amongst the species of demoniac life, O son of kunti, such persons can never approached Me. Gradually they sink down to the most abominable type of existence.
- f. There are three gates to leading to this hell-lust, anger, and greed. Every sane man should give these up, for they lead to the degradation of the soul.

## 17. Chapter 17 (The Divisions of Faith)

- a. Arjuna inquired: O Krsna, what is the situation of those who do not follow the principles of scripture but worship according to their own imagination? Are they in goodness, in passion or in ignorance?
- b. O Son of Bharata, according to one's existence under the various modes of nature, one evolves a particular kind of faith. The living being is said to be of a particular faith according to the modes he has acquired.
- c. Men in the mode of goodness worship the demigods; those in the mode of passion worship the demons; and those in the mode of ignorance worship ghosts and spirit.
- d. Those who undergo severe austerities and penances not recommended in the scriptures, performing them out of pride and egoism, who are impelled by lust and attachment, who are foolish and who torture the material elements of the body as well as the Supersoul dwelling within, are to be known as demons.
- e. Foods dear to those in the mode of goodness increases the duration of life, purify one's existence and give strength, health, happiness and satisfaction. Such foods are juicy, fatty, wholesome, and pleasing to the heart.
  - i. Foods that are too bitter, too sour, salty, hot, pungent, dry and burning are dear to those in the mode of passion. Such foods cause distress, misery, and disease.
  - ii. Food prepared more than three hours before being eaten, food that is tasteless, decomposed and putrid, and food consisting of remnants and untouchable things is dear to those in the mode of darkness.
- f. Of sacrifice, the sacrifice performed according to the directions of scripture, as a matter of duty, by those who desire no reward is of the nature of goodness.
  - i. But the sacrifice performed for some material benefit, or for the sake of pride, O chief of Bharatas, you should know to be in the mode of passion.
  - ii. Any sacrifice performed without regard for the directions of scripture, without distribution of prasadam [spiritual food], without chanting of vedic hymns and remunerations to the

priests, and without faith is considered to be in the mode of ignorance.

- g. Austerity of body: worship supreme lord, the brahmanas, the spiritual master, and superiors like the father and mother, and cleanliness, simplicity, celibacy and nonviolence
  - i. Austerity of speech: truthful, pleasing, beneficial, and not agitating to others, and also in regularly reciting vedic literature.
  - ii. And satisfaction, simplicity, gravity, self-control and purification of one's existence are the austerities of the mind.
- h. This threefold austerity, performed with transcendental faith by men not expecting material benefits but engaged only for the sake of the Supreme, is called austerity in goodness.
  - i. Penace performed out of pride and for the sake of gaining respect, honor and worship is said to be in the mode of passion. It is neither stable nor permanent.
  - ii. Penance performed out of foolishness, with self-torture or to destroy or injure others, is said to be in the mode of ignorance.
- i. Charity given out of duty, without expectation of return, at the proper time and place, and to a worthy person is considered to be in the mode of goodness.
  - i. But charity performed with the expectation of some return, or with a desire for fruitive results, or in grudging mood, is said to be charity in the mode of passion.
  - ii. And charity performed at an impure place, at an improper time, to unworthy persons, or without proper attention and respect is said to be in the mode of ignorance.

## 18. Chapter 18 (The Perfection of Renunciation)

- a. The giving up of activities that are based on material desire is what great learned men call the renounced order of life[sannyasa]. And giving up the results of all activities is what the wise call renunciation[tyaga].

- b. Some learned men declare that all kinds of fruitive activities should be given up as faulty, yet other sages maintain that acts of sacrifice, charity and penance should never be abandoned.
- c. Acts of sacrifice, charity and penance are not to be given up; It purifies even the great souls. All these activities should be performed without attachment or any expectation of result. They should be performed as a matter of duty, O son of prtha. That is My final opinion.
- d. The intelligent renouncer situated in the mode of goodness, neither hateful of inauspicious work nor attached to auspicious work, has no doubts about work.
- e. It is indeed impossible for an embodied being to give up all activities. But he who renounces the fruits of action is called one who has truly renounced.
- f. For one who is not renounced, the threefold fruits of action-desirable, undesirable and mixed-accrue after death. But those who are in the renounced order of life have no such result to suffer or enjoy.
- g. Five causes for accomplishment of action:
  - i. The place of action [the body], the performer, the various sense, the many different kinds of endeavor, and ultimately the super-soul these are the five factors of action.
  - ii. Whatever right or wrong action a men performs by body, mind or speech is caused by these five factors.
  - iii. Therefore, one who thinks himself the only doer, not considering the five factors, is certainly not very intelligent and cannot see things as they are.
  - iv. One who is not motivated by false ego, whose intelligence is not entangled, though he kills men in this world, does not kill. Nor is he bound by his actions



- h. Knowledge, the object of knowledge, and the knower are the three factors that motivate action; the work and the doer are the three constituents of action.
  - i. Before any work, there is some impetus (thinking, feeling, willing), called inspiration.
  - ii. solution arrived at before work is subtle form of work.
  - iii. When inspiration is there and worker is there, actual activity take place by the help of senses, mind. Sum total is work.
- i. Material mode of nature- different types of knowledge, action, performer of action.
  - i. **Goodness**
    - 1. one undivided spiritual nature is seen in all living entities.
    - 2. Action performed without desire or fruitive results performed with great determination and enthusiasm and without wavering in success or failure. (without false ego)
    - 3. Knows what ought to be done or not to be done, feared or not to be feared, what is binding or liberating.
    - 4. Determination(unbreakable) sustained with yoga practice, controls of mind, life and senses
    - 5. In the beginning may be just like poison but at the end is just like nectar and which awakens one to self-realization is happiness in Goodness.
  - ii. **Passion**
    - 1. different living entities in different bodies.
    - 2. Performed with great effort seeking to gratify his desires, and enacted from a sense of false ego. (attached to work and fruit, desiring to enjoy fruits, greedy, envious, impure, and moved by joy and sorrow)
    - 3. Cannot distinguish religion and irreligion, between action that should be done and action that should not be done.
    - 4. Determination to fruitive results, sense gratification.
    - 5. That happiness which is derived from contact of the senses with their objects and which appears like nectar at first but poison at the end is said to of the nature of passion.

iii. **Darkness**

1. attached to one kind of work as the all in one.
  2. Action performed in illusion, disregard for scriptural injunction, without concern for future bondage or for violence or distress. (materialistic, obstinate, cheating, expert in insulting other, lazy, morose and procrastinating)
  3. Considered irreligion to be religion and religion to be irreligion, under the spell of illusion and darkness and strive always in the wrong direction.
  4. Determination cannot go beyond dreaming fearfulness, lamentation, moroseness and illusion.
  5. And the happiness blind to self-realization, which is delusion from beginning to end and which arises from sleep, laziness and illusion is said to be of the nature of ignorance.
- j. There is no being existing, either here or among the demigods in the higher planetary systems, which is freed from these three modes born of material nature.
- k. Brahmanas, Ksatriyas, Vaisyas and Sudras are distinguished by the qualities born of their own natures in accordance with the material modes.
- i. Peacefulness, self-control, austerity, purity, tolerance, honesty. Knowledge, wisdom, and religiousness- these are the natural qualities by which the brahmanas work.
  - ii. Heroism, power, determination, resourcefulness, courage in battle, generosity and leadership are the natural qualities of work for the ksatriyas
  - iii. Farming, cow protection and business are the natural work for the vaisyas, and for the sudras there are labor and service to others.
- l. It is better to engage in one's own occupation, even though one may perform it imperfectly, than to accept another's occupation and perform it perfectly. Duties prescribed according to one's nature are never affected by sinful reactions.

- m. Every endeavor is covered by some fault, just as fire is covered by smoke. Therefore, one should not give up the work born of his nature, even if such work is full of fault.
- n. One who is self-controlled and unattached and who disregards all material enjoyments can obtain, by practice of renunciation, the highest perfect stage of freedom from reaction.
- o. Being purified by his intelligence and controlling the mind with determination, giving up the objects of sense gratification, being freed from attachment and hatred, one who lives in a secluded place, who eats little, who controls his body, mind and power of speech, who is always in trance and who is detached, free from false ego, false strength, false pride, lust, anger, and acceptance of material things, free from false proprietorship, and peaceful—such a person is certainly elevated to the position of self-realization.
- p. A person who is not disturbed by the incessant flow of desires—that enter like rivers into the ocean, which is ever being filled but is always still—can alone achieve peace, and not the man who strives to satisfy such desires.
- q. One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed towards every living entity. In that state he attains pure devotional service unto Me.
- r. If you become conscious of Me, you will pass over all the obstacles of conditioned life by My grace. If, however, you do not work in such consciousness but act through false ego, not hearing Me, you will be lost.
- s. If you do not act according to My direction and do not fight, then you will be falsely directed. By your nature, you will have to be engaged in warfare.
  - i. Under illusion you are now declining to act according to My direction. But, compelled by the work born of your own nature, you will act all the same, O son of Kunti.

- ii. The supreme lord situated in everyone's heart, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.
- iii. Surrender unto him utterly. By his grace you will attain transcendental peace and the supreme and eternal abode.
- iv. Always think of Me, become My devotee, worship Me and offer your homage unto Me. Thus, you will come to Me without fail. I promise you this because you are My very dear friend.
- v. Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.
- vi. Wherever there is Krsna, the master of all mystics, and wherever there is Arjuna, the supreme archer, there will also certainly be opulence, victory, extraordinary power, and morality. That is my opinion.